The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, JUNE 2, 1866. [No. 14.

WEEKLY REVIEW.

—Public attention has lately been called to the atrocities which are committed in Baroda whenever any body there incurs the displeasure of H. H. the Gaekwar. It is not merely that the mode of execution is revolting in the last degree; but the most painful feature of the condition of affairs there, is that men are executed at the mere beck of the Sovereign without any public trial and without any opportunity given the people to know upon what evidence the prisoners were condemned. Nothing more lawless or arbitrary existed in the country before the English became paramount. For half a century we have been in relations with the Gaekwar; we have a resident at his court; and yet this miserable voluptuary has the objects of his displeasure trampled to death under the feet of elephants. We do not understand that 'friendship for India' which is so zealous for the maintenance of all the rights assumed and exercised by these despotic princes of India. For ourselves we think the interests of the millions subjected to them as of more account. We believe it to be for the good of India that England should really be what she professes to be, and what, in treaties with Native powers, she is conceded to be; and should make her power felt in these Native states for the maintenance of law and the rights of the people. When the subjects forget their duty to the prince and rise in rebellion, the prince looks to the English *raj* for help; and when the prince sets aside the law, tramples upon justice and does things that would disgrace a savage, the people of that state may fairly look to the paramount power for help. The troops of Her Majesty are in Baroda for some nobler purpose, we trust, than that of accompanying the Gaekwar on the day when Gunpati is carried in honor through the streets, and firing a salute when H. H. performs *pooja* to the elephant-headed god.

—We have placed among our extracts an account of the closing scenes in the life of a United States Senator, the Hon. S. Foot. We regard this account as not only exceedingly touching, but very suggestive and fitted to awaken profitable reflections.

—The coming summer is to witness the simultaneous prosecution of two widely sundered undertakings, both aiming at the telegraphic junction of the old and new worlds. Both of these enterprizes were commenced last year and interrupted. The Atlantic Telegraph Company are expecting to despatch the *Great Eastern* next month, with a new supply of cable to the place immediately over the spot where the broken end of last year's line is lying, with mechanism suited to its recovery, and then continue it to Nova Scotia. They seem to be as hopeful of success as ever and have it is thought, much better grounds for hope than they ever had before. The other is carried out by an American Company in conjunction with the Russian Government. There is to be no long sea cable stretching over the Pacific; but the line creeps up the coast from Oregon through British and Russian territory to Behring's Straits, which it traverses by means of two short cables of 60 miles each, then crosses Kamschatka and descends the Asiatic coast to the Amoor. There has been for years telegraphic communication between the Atlantic and Pacific States of America. Should this last mentioned enterprize be successful, and the first unsuccessful, there will be continuous communication eastward, from the British isles, through Europe, through Asia, across Behring's Straits, and through all North America to Nova Scotia, and only the Atlantic will remain unspanned. Should the first succeed and the last not, there will be communication from San Francisco, eastward, though America, across the Atlantic, through Europe and Asia to the mouth of the Amoor, leaving the Pacific unspanned.—But both may be successful; and both may fail. We shall know in two or three months.

—A correspondent writes as follows:—"Often when straining my ears to catch the words of the preachers in these 'noble ecclesiastical piles,' has the painful question been forced upon me, Has this house been built to glorify God or man? Here are hundreds sitting,—how many of them can hear what the preacher is uttering? His voice is lost among these architectural structures. And what are all these uncouth figures in glaring colors in the chief window? What must the poor heathen think when they see such things? And that image of brass, in the most conspicuous position, what is it for? Will not the poor idolaters think it the Christian's god?" Our correspondent says that of the hundreds of soldiers marched to the Colaba church, few of them can possibly hear any thing said by the minister. To many of them, this is their only chance of coming in contact with the Gospel, and it is surely a matter to be deplored, no, not deplored but remedied, that they should be prevented from hearing the word of life. We agree with our correspondent that the use of symbols and visible representations in our churches in India is very much to be deprecated. Any one who preaches to the Natives is soon made aware that they believe idolatry to be to some extent practised by Europeans generally. They refer particularly to the images found in Roman Catholic churches and the crosses before which the Portuguese are seen prostrated in such numbers. It is difficult for them to understand that there is any essential distinction between Romanists and Protestants; and this difficulty is very much enhanced by the introduction of crosses and images into Protestant churches. The great scrupulousness of the early Christians not to put stumbling blocks in the way of the heathen, might well be imitated by Christians in India. We regret to see the large stone cross that surmounts the fountain just placed in front of St. Thomas' church; and we know that some of those who worship there, regret it. We should find fault on æsthetic grounds, with the location of a fountain in a crowded church-yard; but that is a small matter compared with the evil done by the use of these material symbols.

—If the day of prayer for the staying of the cattle plague, lately observed in England, had been followed by an increase in the rate of mortality, we should have heard something of it from the enlightened press of England, or rather it would have been some time before we should have heard the last of it. But it is a fact that the Rinderpest began to abate in violence immediately after the observance of that day of prayer, and at the last accounts the mortality had fallen to less than one half. We have no doubt that the material measures employed for stopping it, have, by the blessing of God, been serviceable; but they were employed for some time without any special results and might have continued to be so. The affairs of this world are under the guidance of an All-wise Being; but it is no impeachment of his wisdom to allow his children to think that he has a regard for their prayers. The physical world is not of highest account with him; the place of pre-eminence belongs to the moral world; moral results are the highest of all; and it would be a strange thing indeed if He governed the world without any reference to moral results, to the exercise of filial faith, for instance.

—Ten idols of copper and five of stone were dug up by some natives near Tanjore. They lost no time in getting them restored to the honors of divinity, by means of the religious ceremony called *ablishek* or anointing. All treasure trove of this sort belongs to Government; but the claim of Government in the present instance was met by the plea that the images were now something more than images; through the Brahminical *muntras* the gods had actually been brought into them, and they were now sacred. Government relinquished its claim.

—Some thirty or forty more subscribers are needed in order that the *Guardian* may clear all expenses. Perhaps some of our readers may help, by bringing it to the knowledge of others in their neighbourhood. We are well aware that it is not a paper that many can value; still it is believed that there are here and there those who would take it if they had the opportunity of becoming acquainted with it.

—The American religious papers report many revivals of religion in the last few months. To give a single instance of the extent of these, the number of members added to the Methodist churches in the Central and N. W. parts of New York State in one week, amounted to 13,647.

Mr. Hermann Heinfetter, in a letter to the members of the Anglo-Biblical Institute.

says:—"With translating the Greek article other than as the definite article, and this is done in the Authorized English Version, is it possible that any now living soul can possess a reasonable understanding of the Holy Scriptures?" This critic would have the 12th verse of Romans V. thus rendered: 'Wherefore as by one man the sin entered into the world, and the death by the sin; and so the death passed upon all men, for that all have sinned.' Well, we should say that the Scriptures thus translated would fail of being reasonably understood. In fact this is not English. It is evident that the Greek article means something very different from the English. What would English readers say if Christ were called, The Son of the God! Yet Mr. Heinfetter's theory would require this. However much he may understand about Greek, he certainly has not a clear apprehension of English. His principle would require that the French words 'la vertu,' 'l'hardiesse,' 'le pêché', &c., &c., should be translated 'the virtue,' 'the boldness,' 'the sin'; for the French article before these abstract nouns corresponds to the Greek article.

We have received a letter signed "† Wilfrid O. S. B. iij" and dated 'Corpus Christi, 1866' which we are obliged to omit, our space being all pre-occupied. The substance of it is easily given. 1. Wilfrid is, to the best of his knowledge, the only member of his order in Bombay. We are very happy to hear it. 2. 'The account of the interview between His Holiness and our dear Father (Ignatius) was published in the *Church Times* of the 24th of February last.' This shows that the *Guardian* is a very slow coach in regard to some things. 3. With regard to our expression that 'the Pope is as much a Jesuit as Father Ignatius himself,' Father I. is, Wilfrid informs us, "A deacon of the Anglican Church and as such, under the present unfortunate state of affairs, and as a Benedictine Monk, cannot be a member of the Society of Jesus."

The Bombay Guardian.

SATURDAY, JUNE 2, 1866.

THE NATIVE CHURCH.

The last Report of the Bombay Committee connected with the Society for the Propagation of the Gospel, speaks very candidly of the body of Native Christians:

"This body has in a previous report been described as of a very mixed nature, and as too often grossly ignorant of the very rudiments of Christian doctrine, and painfully deficient in point of morals."

Mr. St. Diago, describing the Tamil portion, says:

"On my arrival I found their state, as to moral culture, deplorable. They were ignorant of their Christian profession and careless of their duty and privileges; their moral and spiritual wants were not relieved, and some of them, I am sorry to report, were living in open vice and sinfulness. There was no union, fellowship, or brotherly love, to be seen among them, none cared about the increase of God's kingdom in the heathen country, and they had but little concern as to the salvation of their own souls."

No one that is at all acquainted with the various bodies of Native Christians in this country, can say that the above statement is without a parallel. In some Native Churches there may have been a more careful pastorate and a more thorough discipline; but in many there is too much occasion for lamentations corresponding to the above.

It is of little consequence how many baptisms are reported, when it is found that so many of those that are baptized show by their manner of life that they have never been the subjects of that change of heart which alone constitutes a man a Christian. The ardor of the young missionary is chilled in the course of two or three years by the unsatisfactory walk of those over whose baptism he had greatly rejoiced; he learns to be more mistrustful of Native professions, and to attach more value to a lengthened probation. Alas for the prospects of the Native Church and of India, if missionaries should fail to give due heed to the painful developments that ever and anon take place in the Native Church!

It is not enough to call to remembrance that in the apostolic churches there were similar developments, if we do not also observe the apostolic precepts as to the way of dealing with these unworthy professors. The leaven is to be purged out. There is to be no toleration of persistent sin. Immoralities in one that is called a Christian brother, are to be treated as something very different from immoralities in others; in the former case, they constitute a bar to communion and recognition; the Corinthian Christians were not even to eat with (so-called) brethren who were living in sin. Every thing, in the Native Church, depends upon the standard of Christian obligation recognized by the members generally. The life of the Church is fatally assailed where the lowering of this standard is allowed to go on with impunity. The Epistles to the Seven Churches are full of instruction touching this matter. Some of these Churches are seen tottering to their fall, because of their tolerance of unchristian practice and doctrine. The churches are warned that if they neglect to purge out the evils that had found a place in them, they should themselves be 'spued out' by the Lord Jesus.

'Blessed are the dead who die in the Lord, saith the Spirit; because they rest from their labors and their works shall follow them.' It would be a sad thing if the missionary, resting from his labors, should have reason to doubt that his works shall follow him; that those whom he has rejoiced to bring into the church of Christ, shall fail to hold on their way, take up with unworthy conceptions of Christian obligation, and bring disgrace on the name of Christ; that the Native Church, with the planting of which he has had to do, instead of being changed more and more into the image of Christ and growing up into Him in all things, shall simply become a stumbling block to sincere enquirers. Are these the prospects that meet the gaze of the dying missionary in India? We hope not; we trust not. We trust that God has better things in store for India. But we could speak more hopefully if missionaries as a body were more awake to the actual state of things; if they would forget their individual interests, in the realization of the greatness of the common interest; if they would so conduct themselves toward the Native Christians, as to make it evident that they were simply intent on the salvation and sanctification of souls; if they could all come together, as the 120 in Jerusalem, to pray for the outpouring of the Spirit on all the Native Churches; if we could impress our Native brethren with the conviction that we ourselves possess the Christian graces we commend to them. But if we stand aloof from each other, rejoice in our baptisms, mourn over the sad subsequent developments, and imbue the churches with our own spirit of contention and exclusiveness, we are doing any thing but give a roseate hue to the prospects of the Church in India.

It may be that the corruption of the Native Church which we deplore, is only a reflection of a state of things pretty general in the Christian Church. The world has been coming into the church with a high hand, in our more favored western countries, for many years; until now there is scarce any form of scepticism that does not claim the freedom of the church; and whatsoever is not prohibited by the laws of society, may not, it is thought, be disallowed a place in the church. This, however, by no means makes matters more promising. On the contrary it makes it more necessary that the true people of God should draw together; and missionaries laboring for the planting of new churches in foreign lands, should more deeply feel the necessity of union, prayer, humiliation and self-denial. They have much to encourage them in the fact so well attested, that there is a certain number of truly sincere, earnest, spiritual and devoted Native brethren; men to whom they can look with confidence when they remember the apostolic word, 'If any man have not the Spirit of Christ he is none of his.'

OCCUPATION FOR OUR SOLDIERS.

One of the evils of our standing armies is that the fatal gift of idleness is bestowed upon such a large number of able-bodied men. Distance lends enchantment to the prospect of a barrack-life; the men that enlist fancy it will be delightful to have so many hours to themselves; but bitter experience afterwards proves to them that with hands unoccupied they are their own greatest enemies, and that time is simply a curse. The injury that is done to men by giving them these many hours of barrack sloth, is beginning to be perceived, and many excellent suggestions have been made, but very partially reduced to practice. Sir Hugh Rose's system of regimental workshops is excellent as far as it goes; but it does not go very far. Out of 5 regiments of cavalry and 32 battalions of infantry in the Bengal presidency, there were in 1864, 791 men employed at 22 different trades. This is scarcely more than two per cent. of the whole number. A thorough reform with regard to this matter is greatly needed, and it cannot be wrought out on the voluntary principle. Soldiers will be none the worse as soldiers, if they are operatives during the half of every day. There is such a thing as making industry attractive by giving men the choice of varied forms of labor, and letting them find out which suits them best. There is no good reason why soldiers should not do their own tailoring, smithery, carpentering, shoemaking and perhaps even their own cooking and washing. We are not of the number of those who think these occupations inferior in point of dignity to that of soldiering. Military conservatives shudder, of course, at the idea of such a revolution as this would be; but the reasons in favor of it are cogent. One great reason commends itself to all; namely, that it would contribute greatly to the happiness and well-being of the soldier himself during his day of soldiering, and would afterward restore him to society much better fitted to fill a

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

proper place in it, than is the case under the present system.

But besides the matter of work, means should be adopted to win some of the soldier's unoccupied hours for recreation. We do not propose going thoroughly into this subject; we have taken pen in hand for the purpose of recommending a particular kind of recreation which has not been much thought of. Why should not the soldiers of a regiment be taught music, so as to read it and take part in singing concerted music? It is understood now that there are very few persons who cannot be taught to sing; and the art of reading music has been so simplified that in some places entire congregations, children and all, have acquired it without difficulty. The Band-Master could make it a part of his duties to give the necessary instruction; not directly to all the men; but to a class of selected persons, who would soon be able to teach the men. The wives of the married men could also take part. In a month or two there would be some hundreds capable of executing simple choruses, not in a way to satisfy a connoisseur, but in a way to please themselves and enhance their interest in this exercise. In process of time, they would make greater approaches to perfection. We should hope for a good deal in the way of moral results, from such a course. The time would be saved from demoralizing sloth and weariness; a profitable stimulus would be given to the mind, a more cheerful tone to the spirits. Many soldiers, we know, have an idea that the cultivation of music is unmanly, effeminate; but this only shows how gross their notions of manliness are, and how greatly they need such elevating influences as music would afford. Their ideas of manliness are akin to those of a prize-fighter.

REVIEW.

The Greek Pastoral Poets, Theocritus, Bion, and Moschus. Done into English by M. J. Chapman, M. D., Trin. Col. Cambridge.—London: Saunders Ottley, 1866.

It is just thirty years since Dr. Chapman published the first edition of his version of these poets, and it says something for the improved taste of the present time that he has been encouraged to devote the leisure which declining health forced upon him to the production of a new edition. The first edition attracted little attention, sold off slowly, and was for a while but little known: but of late years it had come to be appreciated and sought for; it had grown in favour; and second-hand booksellers could not always supply the copies wanted. There are two other translations of Theocritus, but neither of them can be compared with Dr. Chapman's. His is *the* English translation, and so excellent that there seems little hope of its being excelled for a long time to come: this the *Saturday Review* candidly acknowledges, and in the long and minute criticism bestowed on it, the number of slips that the Reviewer has been able to point out amount only to three or four, which on reference to the book itself do not appear so grave as they do in the article. Dr. Chapman has done two things very difficult to do: he has given a translation remarkably close and literal, bringing out with much tact the very shade of thought of the original, and he has, whilst preserving the text of his author without addition or omission, presented his readers with a remarkably spirited translation,—a book that many a one, who could not read intelligibly a single stanza of the original, will find much pleasure in perusing. We give a few lines selected at random as a specimen of Dr. Chapman's version:—

> "A little boy sits by the thorn-hedge trim,
> To watch the grapes—two foxes watching him:
> One thro' the ranges of the vines proceeds,
> And on the hanging vintage slyly feeds;
> The other plots and vows his scrip to search,
> And for his breakfast leave him—in the lurch.
> Meanwhile he twines and to a rush fits well
> A locust trap with stalks of asphodel;
> And twines away with such absorbing glee,
> Of scrip or vines he never thinks—not he!"
>
> Theocritus, Idyl I. p. 8.

What a picture! vivid; true to nature; instructive; and amusing. The hundred pages or so of notes pointing out the parallelism in modern poets will not be the least interesting portion of the book to the student of English Literature.

Recently as this work was published the learned translator is already numbered with the dead;—leaving his numerous family and all who knew him and valued either his learning or his sterling worth to regret his loss. B.

COURAGE.

The substance of a lecture delivered to the men of H. M.'s 4th, at Colaba, February 22, 1866.

Courage may be defined as that quality of mind by which a man is enabled to encounter perils with firmness. Perils and difficulties we may say, for the word is sometimes used in this comprehensive sense.

No quality is more admired than this; none is held to be more indispensable to the true conception of what a man should be; and no character is held in more sovereign contempt than one that is devoid of it. With regard to most other qualities, there is more or less difference of opinion as to their value; but there is a wonderful unanimity among all, learned and unlearned, rude and polished, strong and weak, as to the desirableness of this quality. Pluck is held to be equivalent to a good number of other excellences, and to redeem from contempt a character with many blemishes. Even when confessedly misemployed and associated with much evil, it is still admired. The heroes of history and the heroes of fiction exercise a spell over the minds of men chiefly because of this quality.

In considering this subject we may lay down three general propositions:

1. Courage is unworthy of admiration and of no real value to the individual or society when associated with selfishness.
2. It is a noble quality when in alliance with wisdom and a right sense of duty.
3. It is essential to the Christian life.

That it is not to be admired when associated with selfishness, will plainly appear if we look at some of the forms of selfishness with which it is often joined.

Ambition. The ambitious man has many perils and difficulties to encounter, and needs courage that he may overcome them. Bonaparte had but a single end in view—his own exaltation. A million of lives were sacrificed in the accomplishment of his purposes, a million of families made desolate. How can we admire the courage that made itself the devoted slave of such a world-destroying ambition?

Indifference to truth. Great falsehoods create great difficulties, and call for great courage. Take Mahomet as an example. It was no ordinary lie he had to tell, for he claimed to have fellowship with God in his mission. It needed great courage to swear to men that he was constantly receiving visits from the angel Gabriel, and portions of the Koran written by celestial scribes, and to go on swearing it all his life long. Without courage he could not have taken the first step. Can we admire this courage? Does not the responsibility of Mahomet's imposture largely attach to it?

Covetousness. Courage often waits upon covetousness. The slaver needs no little courage to go about his nefarious business. He runs the gauntlet of many perils. As you look at him walking the deck of his vessel and think of the hundreds of poor wretches dying for want of air in the middle passage, can you admire his valor?

Sensuality. A good deal of courage is sometimes needed to accomplish the ruin of a poor girl; and men are found who glory at once in their profligacy and in the courage that favors their wicked schemes. Surely we cannot admire courage thus applied?

Injustice. The unjust judge of the parable neither feared God nor regarded man. With less audacity he would have been less unjust.

Cruelty. In savages we sometimes see courage combined with a fiendish spirit of cruelty. How cruel is vengeance; yet how courageous often.

Superstition. The Crusades had their origin in a superstitious feeling, and great boldness was needed, in those days, to embark in such an enterprize. The bravery of the Saracens was also connected with superstition, the idea, namely, that death found in fighting with heretics was a passport to paradise. No little courage was displayed in India formerly in connection with the Suttee rite, and at present by hook-swingers and others. Sometimes it is the following combination that has to do with these things.

Love of applause. Prize-fighters are stimulated by this, when they maul each other to death amid the plaudits of an enlightened audience; and they show a vast deal of 'pluck.' See this same combination in a Van Amburgh, a Blondin.

Recklessness. Many steamers have been blown up, many ships wrecked by this combination.

Cowardice. Courage and Cowardice! This is a contradiction in terms. Nevertheless, brave men are sometimes very timid. Courage is by many distinguished as physical and moral. All courage is of the mind; but the meaning is that there is a courage which faces physical dangers, and dares not face the opinions of men. Men that face the cannon's mouth may be afraid of ridicule.

Some have not the courage to avoid 'profanity.' It would seem strange, would excite remark, if they excluded oaths from their conversation. People would think they were afraid to swear. So they dare not break off though something tells them they ought.

Some dare not bow the knee in 'prayer.' What would a fellow's comrades think if they saw him at prayer? They would think his courage had all left him; a poor pusillanimous creature; afaid of God! So the poor wretch continues prayerless, through fear of man's thought.

Some dare not 'leave off drink.' It is thought manly to drink; a token of effeminacy to abstain; and many a man goes on drinking, knowing that it is a curse to him, because he dare not encounter the taunts of his companions.

Some dare not be seen 'reading the Bible'. They are not ashamed to be seen with a

licentious novel in their hand; but it would be a great reproach to them if it were thought they could be interested in the words spoken by the Lord Jesus Christ. So they dare not have the Bible in sight.

Some dare not 'defend the good' when they hear them spoken against, and dare not keep company with them. You may charge them with all sorts of immoralities; but you must not charge them with a predilection for the society of God-fearing men.

Yet all these men are brave in their way. They will face the cannon's mouth, scale cities, enter burning houses, hunt tigers and lions.

These varied instances abundantly prove the proposition that courage is unworthy of admiration, and of no real value to the individual or society, when associated with selfishness.—*(To be continued.)*

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XIV. 2. It seems strange that John the Baptist whom Herod heard gladly, should not have told the latter of Jesus, the One so much greater than himself. It also appears strange that John having actually seen the long-expected One, should be content to remain at a distance from him. There is no interview between Jesus and John mentioned except that which took place at the Jordan when our Leader and Commander was baptized. John was raised up for the purpose of bearing testimony to Christ. 'He was sent to bear witness of that light.' And there was a speciality in his testimony; it was that of a forerunner. One who first vindicated in the eyes of all the people his title to be regarded as a prophet, and then availed himself of this commanding position to introduce the Messiah to Israel. His work was then done, and he was content to be lost sight of. Had he become an attendant upon Christ it is possible that the force of his previous witness would have been in some way diminished. 'He must increase, I must decrease.' And as for the question with which we set out, our inability to answer it just proceeds from the very scanty information we have of John. A single page might contain all we are told about him.

John did no miracles. Yet we are told he came in the spirit and power of Elijah. He resembled him in character and influence. This shows that Elijah might have been essentially the man that he was, even if he had wrought no miracles. These, in fact, were God's works, and to be rightly estimated Elijah must be looked at apart from them. John was such a man as Elijah would have been if he had lived in John's day.

5. 'Would have put him to death.' The estimation in which John was held, made his rebuke the more unbearable.

6. 'Pleased Herod.' Now pleased with the preaching of John and now with the dancing of the daughter of Herodias. There is much of this eclecticism at the present day. From the opera to the favorite preacher.

12. 'Told Jesus.' Expecting perhaps that he would go to Herod and denounce him for his heaven-daring impiety in slaying a prophet of God. Herod feared the people, not God; and the only question was how far he could politically go. Christ might, with his wonderful works, have awed Herod into releasing John. But his wonderful works were not intended to make it appear that there was any defect in Providence. John was greatest when he thus suffered.

13. 'The people followed him.' Perhaps with the idea even then of making him a king. Christ had already met this temptation in the wilderness, when Satan showed him all the kingdoms of the world, and had overcome it. Satan had more success afterwards with some of his followers, and that too without offering them *all* the kingdoms of the earth. One is reminded of the presents that Naaman brought and that Elisha absolutely refused; but which Gehazi went afterwards and craved. That which in another would have been no sin, was a great crime in the servant of Elisha, and a terrible chastisement ensued; and that desire for earthly dominion which in others would be comparatively venial, is flagrantly heinous in the church of Christ, because it tends to deceive men as to the true character of Christ and his kingdom.

21. 'They that had eaten were about 5,000.' This might be called sacramental bread. It was miraculously created, created expressly for those who ate, and it came to them from the very hand of Jesus; yet the greater part of them remained in their sins. The discourse which Christ afterward addressed to them in the Capernaum synagogue, showed how little they had profited by it Christ himself, received into the heart by faith, is the bread of heaven that giveth life.

22. 'Constrained.' They were unwilling. They could not see the reason or fitness of it. And in the course of the night spent so painfully and fruitlessly upon the water, they doubtless often thought that Christ would have done well to listen to them. Human expediency and Christ have always been in conflict. The sending away of the disciples would help him to send away the multitude. They would understand that Jesus did not intend remaining there. Perhaps, in following him, they had had the idea that Jesus was going into the wilderness to be away from the authorities and assert his civil claims. And perhaps they thought that the death of John brought with it the occasion for this assumption of authority on the part of Christ. For it was here and now that they sought to make him a king.

Correspondence.

To the Editor of the Bombay Guardian.

DEAR SIR,—I learn from the papers that an Enquiry is to be held respecting the loss of the *Maharaj*. I hope the result will be that the public will no more have to entrust their lives to young and inexperienced captains. I was a passenger on board the *Maharaj* on her down trip. We were detained two days and two nights at Hurnee, and did not speedily get off owing to the 'promptitude of the captain,' as I read in some paper. We were as nearly as possible wrecked on the very reef in Malwan Harbour on which a former steamer struck, whose fate a buoy now indicates.

A week or two before some friends of mine were on board the *General Outram* bound for Vingorla. They sat up all night not knowing what time they might reach; but, when morning dawned, instead of arriving at their desired haven, they found themselves somewhere below Goa! Such a dangerous coast as the Malabar Coast is considered to be, demands captains who are well acquainted with it, and cautious from the teachings of experience. Had it not been for the mate and the engineer of the *Maharaj*, I believe she would never have completed her down trip.

Yours faithfully,
R. E. C.

Dharwar, May 23rd 1866.

[A thorough investigation of the circumstances connected with the loss of the *Maharaj*, is now taking place before a Committee of Enquiry.—*Ed. B. G.*]

Epitome of News.

SATURDAY,—MAY 26, 1866.

—*Times of India*:—"Yesterday afternoon a meeting of the unsecured creditors of Dr. Diver was held according to announcement.—There were about fourteen gentleman present, who, it was understood, represented the majority of the creditors. Mr. J. A. Shepherd was called to the chair. The claims put in amounted to upwards of sixty lacs of rupees. Resolutions were then agreed to that the estate be wound up. The assets are understood to be a bungalow at Poona, and a shigram."

—Same:—"We are glad to learn that the first school in connection with the Bombay Diocesan Board of Education will be opened on Friday next, the 1st June, in the commodious Mess House at Fort George. The school will be under the immediate superintendence of the Chaplain of the Cathedral District, and the children will be educated in the principles of the United Church of England and Ireland, except when a request is made to the contrary by the parents. Provision will be made at present for the instruction of girls and little boys only, and will include a sound elementary English education. The Maximum fee charged for tuition will be Rs. 5 a month, and when more than one in a family attend, other arrangements may be made. Parents and guardians wishing to avail themselves of the advantage of the school are requested to apply to Mr. E. H. Du Bois, at the Cathedral Vestry. We understand that an efficient lady teacher has been engaged, and we hope that the school will soon be in a flourishing condition.

—*Overland Mail*; Heads of intelligence:—Lord Grosvenor's amendment to the motion for the second reading of the Reform Bill was lost on a division by a majority of five—the votes being 313 for, and 318 against. Thirty-three Liberals voted for the amendment.

The Ministry have resolved to retain office, and proceed with the bill, but will previously submit to the House a bill for the redistribution of seats.

Mr. Mills (Conservative) has been unseated by the Northallerton election committee. The committees for Banbury, Wakefield, and Harwich have declared the sitting members duly elected.

Royal commissions are to be appointed to inquire into the existence of corrupt practices at Totnes, Great Yarmouth, Reigate, and Lancaster.

Mr. G. S. Lefevre has accepted the office of civil lord of the Admiralty.

Mr. Manners Sutton has been appointed Governor of Victoria.

The news from the continent is very warlike. Austria and Italy are making extensive military preparations, and the popular feeling in Italy is said to be enthusiastic in favour of war. There are rumours that Garibaldi is to be entrusted with the raising of a volunteer force.

Prussia refuses to disarm while Austria is arming in Venetia, and has made a somewhat peremptory demand upon Saxony to disarm.

Some alarm continues to be felt in British North America respecting the movement of the Fenians. General Meade has been despatched by the American Government to Eastport, Maine, and is taking measures to prevent any infraction of the neutrality laws.

—The *Times'* correspondent at Berlin, writing on the 30th ult., says he believes the following to be an authentic account of the new complications between Austria and Italy. About a month ago, when there was a remote possibility of Austria and Prussia coming to blows, Italy began to arm, naturally wishing to prepare against a contingency which would have been her opportunity for attacking Venice with a chance of success. Her armaments, however, were neither very formidable nor very rapid; but the dynastic pride of the Kaiser was offended by

Italy presuming to think of completing the work she had set herself, and he resolved to show her that he was not afraid of her. The idea is also said to have suggested itself to him that by showing a bold front on the banks of the river Po he might cause Italy to disarm, just as his concentration of troops in Bohemia had but now extorted a pacific assurance from Prussia. "Austrian rashness," continues the writer, "produced its own fruits. Italy now had a right to arm in earnest. She had to protect her frontiers against possible invasion, and moreover was only too happy to be able to prove to the Prussian Government that, if they were ready for the fray, she would not hold back. Thus Austria, by her fitful policy, effected the reverse of what she intended. Italy returned menace for menace; and Prussia, with a gallant ally waiting for the signal to begin, is to-day more likely to resent the rejection of her federal schemes than a week ago."

—G. I. P. Railway Report:—"It had been decided, with the sanction of the Government, to double at once the portion of the railway (190¾ miles) between Egutpoora at the top of the Thull Ghat incline and Bhosawal, the point of junction of the main line to Jubbulpoor and the Nagpoor branch. It had also been decided to double the section (29 miles) between Callian Junction and Kurjut at the bottom of the Bhore Ghat incline on the south-east line. The line being at present double from Bombay to Callian and upon both Ghats, and the works of doubling being already in progress from Callian to Kussarah at foot of the Thull Ghat, the line would, by the doubling of those additional sections be made a double line from Bombay throughout to Bhosawal, 275¾ miles, on the north-east line; and from Bombay to Lanowlee at the top of the Bhore Ghat incline, 79¼ miles, on the south-east line."

—We find the following appalling statements in the *Bombay Gazette*:—"In the lace trade carried on in the Midland counties, five is a common age for children to be put to work, six more common still, while the general age is nine. Their work is carried on in crowded cottages, where there is hardly room to move or breathe; and under the rod of a mistress. In the straw plait manufacture of Buckinghamshire and the neighbouring counties five is an ordinary age, and girls of three have been found at work. In the hosiery trade again the commissioners report that the workers begin when four or five years old, are kept up late at night pinned to their mothers' knees to keep them to their tasks, and beaten if they get sleepy: a kind of treatment which results doubtless in the loss of innumerable lives. But it is not till we get to the iron works of the 'black country,' further north, that the most terrible revelations meet us. Here, to quote our authority again, we find 'children working as long as men; little girls compelled to stand on platforms that they may reach the handle of the bellows at which they pull fourteen hours a day; dwarfed and deformed boys dragged out of bed at four o'clock in the morning and allowed no rest again until midnight; girls of nine and ten years of age wielding sledge hammers and forging chains from morning to night, while their sisters of six and eight keep the furnace alive.' At Birmingham a workman tells the Commissioners that his child, being sickly, only worked from seven in the morning till ten or eleven at night. A girl of twelve employed in the brick-manufacture passes on with her hands a weight amounting to thirty-six tons a day, standing on a narrow plank, and making eleven thousand complete half turns of her body. Fork-grinding is a most deadly occupation, owing to the atmosphere of hot steel and stone dust in which it is carried on, and which has to be breathed; and this children of six or seven undergo. Glass works are carried on by young boys in a temperature so high that a thermometer held close to a boy's head instantly rose to a hundred and thirty. Boys are employed because it is found that they can work in a temperature which would kill men."

—The *Englishman*:—"The following are the detailed particulars of a human sacrifice in the District of Jessore:—

"A Mahomedan boy, about seven years of age, was found in the scaffold room adjoining the temple of a *Kalee* at Luckhipassa, with his neck in the *Harcat* or wooden scaffold, and his neck cut; the tongue was fixed between the teeth, eyes open, clotted blood on his body, which was quite exposed, and two cuts of a *khundah* were visible on the neck.

"The priest of the temple, in order to hide his guilt and concern in the affair, lodged immediate information with the police, and stated that when he entered the temple in the evening, he heard the cries of a boy, and sent his companion to enquire into the matter, when he found the boy in the aforesaid position, but no others. The mother of the deceased boy suspects some of her enemies; but the authorities suspect the priests, on the ground that it is unlikely that such a sacrifice should have been made, without some sort of preparation or communication with the priest of the temple. The sacrifice, it seems, was not completed, for the object is entirely to sever the head from the body: in a late case at Hooghly the head was left before the idol decked with flowers. A reward of Rs. 500 has been offered by the authorities for the discovery of the murderers in this case."

—*Overland Mail*:—"The war between Spain and Chili and Peru drags on. The Spaniards have made two or three naval demonstrations against the allies and have been ignominiously beaten. The South American league against Spain includes at present the four republics of Chili, Bolivia, Peru, and Ecuador, besides one of the small States of Central America. New Grenada and Venezuela will soon follow. As regards the Argentine Republic and Uruguay, there are some difficulties in the way of their entering into the offensive and defensive alliance against Spain. These difficulties will not be overcome until the war with Paraguay is over, and perhaps, until President Mitre is superseded. As yet the United States have shown no great sympathy towards Chili in this struggle. The Government of Washington professes the strictest neutrality, and has embargoed some vessels supposed to have been bought or freighted by the Chili Government."

—The Br. Str. *European*, at Panama, blew up with a terrible explosion, doing damage to the amount of a million of dollars. There were 70 cases of nitro-glycerine on board, a most powerful explosive, shipped at Liverpool for California.

MONDAY,—MAY 28.

—In a letter to the Manchester Chamber of Commerce Captain Sherard Osborn says—"My advice to you who want good cotton yearly improving in staple, as well as cheap cotton, is to insist on Imperial loans for two purposes. 1st. To establish cheap simple cotton presses upcountry. 2nd. To construct cross roads and bridge the rivers. I cannot describe the disgraceful condition of the intercommunication of this country. The wildest parts of China are tenfold superior in roads, canals, and irrigation, to anything on this side of India."

—*Times of India*:—"The great success of ipecacuanha in reducing the mortality from dysentery, and its emetic properties which render it impossible for some patients to retain it, give great importance to the suggestion of Doctor C. Macnamara in the *India Medical Gazette*, that the active principle of ipecacuanha, called emetina, might perhaps be substituted for the powdered root of the plant, in the same way that quinine is given instead of bark. One grain corresponds to about 20 of ipecacuanha, and it may be administered in the form of pills, or mixed with a little acidulated water."

—The same:—"The *Hindu Patriot* publishes the decision of the High Court regarding the right of a Hindu Convert to his children. No names, strange to say, are given, but the case is evidently that of the Cuttack convert, to whose persecution by a Zemindar we drew attention some time ago. The convert asked the Court to give him his wife but was of course referred to Mr. Maine's new Act. Mr. Justice Campbell held that, apart from the natural right of the father, he is entitled to the custody of his children after 4 years of age as his 'property' under the great Charter of Toleration in India, Act XXI. of 1850. Mr. Justice Campbell made a most important admission, in opposition to the decision of Sir Mordaunt Wells in the case of Hemnath Bose, saying—'I have no doubt that if the children, even though not legally major for the purposes of property, had arrived at that *age of discretion* that they could plead an intelligent and distinct preference for the Hindoo religion, the court would probably not forcibly deliver them up to the father.' Mr. Justice Kemp said—the inherent right of the father to the custody of the children not only as guardian by nature but by nurture is a right recognized by the English as well as the Hindu Law, page 63 Vol. I. *Vyvastha Durpan*. Of this right the father is not deprived because he has become a convert to Christianity. The appeal of the mother from the decisions of the Principal Sudder Ameen and the Judge was accordingly dismissed with costs."

—*Friend of India*:—"It may be doubted if any two men, each in their way profound reverers of authority, were ever less able to understand one another than Mr. Carlyle and the poet of the "Christian Year." Keble loved authority as a woman loves the firm will on which she can lean, and in which she is ever glad to discern new beauties. He found a real joy, for instance, in believing that the Church had appointed out to him a particular line of sentiment in which it was especially proper to indulge on the twenty-third Sunday after Trinity, and adapted all his musings on nature, as a wife might adapt her musings on the birthday of an absent husband, to the particular line of thought suggested by the anniversary. The High-Church school, so far as it is poetical at all, is full of this poetry of deep, limited, dependent sentiment, and so far as it is not poetical, is full of mere rigid, punctual obedience to written law. Its sense of sin even is apt to be cast more in the mould of the child's awe of disobedience than in that of the old evangelical passion of horror at iniquity. It is not easy to imagine anything more widely severed from Mr. Carlyle's religion than this. And yet it was eminently characteristic in him to regret its decay. He does so evidently out of his deep hatred for undisciplined egotisms such as are apt to spring up in ordinary persons, if there are no shepherds of the people, even of a thin High-Church type of eagerness, to lead them by the right way. Anarchy on a grand scale, anarchy like that of the French Revolution, anarchy just going to be subdued, he admires, and loves even to revel in. But an anarchy of petty individualities, with 'only the constable' to keep them in order, he despises and abhors. On the whole, Mr. Carlyle's religion, free, masculine, noble in its type, scarcely succeeds in being a faith. He bows to 'the eternal verities' with what Professor Huxley calls 'a worship chiefly of the silent sort, at the alter of the Unknown and Unknowable,' but he scarcely *trusts* those vague disembodied springs of new vitality and order which he is always groping after, and the impulses of which he is only too eager to obey."

—A telegram from the Secretary to Government dispatched from Mahableshwur at 5 o'clock on Saturday states, with reference to the delay in the receipt of telegrams from Great Britain, that the Ottoman lines are in perfect order, and that the delays are attributed to the Austrian lines which are very much encumbered with

messages. The telegram adds that the Persian line has been interrupted since noon of the 24th.

—The Union Steam-ship Company has now a fleet of ten steamers. Their enterprise is now extended to Ceylon. Their ports of call are Ascension, St. Helena, Table Bay, Algoa Bay, Natal, Mauritius, and Point de Galle.

—The revenue from spirits in Great Britain last year amounted to *fourteen millions sterling.* The malt duty amounted to £6,410,000.

—From the 1st September to April 17th there had been received at New York 711,857, bales of cotton; and 394,538 bales had been exported.

—*Madras Times*:—"An inquest was held, on the evening of Saturday last, at the Chenga Bazar Town, on the body of a snake charmer, named S. Cassim, who died from the bite of a snake. From the evidence it appeared, that deceased was exhibiting his snakes before a large crowd, when one of the spectators expressed his doubts as to whether a snake which was then dancing had its teeth. The deceased said it had and would bite if molested. The witness, who was drunk, persisted in his opinion and to satisfy himself, laid hold of the snake by the neck. Deceased immediately snatched the snake from the witness's hand, and while doing so was bitten in the right arm just above the wrist. Deceased was bitten at 11 A.M., and died by 2 o'clock in the afternoon."

—The liabilities of Mr. Cursetjee Furdoonjee Paruk amount to 1 crore and 30 lacs; assets, 54 lacs.

TUESDAY,—MAY 29.

—*Times of India*:—"Our fellow-townsmen, Messrs. Stearns, Hobart & Co., are making a gallant effort to compete with the P. & O. Company, and that, too, in spite of the enormous advantage which the subsidy gives them. This is good evidence that it would be easy to organize an effective service from Bombay, if Government would support it with a subsidy of the same amount that it gives to the P. and O. Company for the same work. There is but *one* opinion in India—from the Governor-General downwards—as to the impolicy and injustice of handing the complete service over to the P. and O. Company. The public loss will be enormous if such an arrangement takes place. Rates of freight and passage will then remain at their present level, though they would at once sink nearly *one-half* in presence of honest competition. When the Collins' line of steamers started in competition with Cunard's on the New York line, freights fell at once from 7*l.* a-ton to 4*l.* 10s.! If the P. and O. Company retain their monopoly we shall find the speed pretty much what it is now—an average of twenty-four days to Bombay, instead of twenty or twenty-one. Competition only can prevent this waste of time: and we think it is very desirable that all the Chambers of Commerce in this country should at once send a common memorial to parliament upon the subject. We understand that Mr. Knight and others have given most important evidence upon the subject to Mr. Crawford's Committee, and the protest against the subsidized monopoly should be backed up by an emphatic memorial from this side."

—The Stock of Cotton in Liverpool, May 18th was 970,000 bales, and daily increasing.

—The *Pall Mall Gazette*, in mentioning the death of Lord Glenelg, at Cannes, on the 23rd ult., aged eighty-seven, attributes to him the authorship of several well-known and popular hymns, including 'When gathering clouds around I view,' and the beautiful composition of which the refrain is 'Hear our solemn litany.' These, however, were written by his brother, Sir Robert Grant. Lord G. (Mr. Charles Grant) was President of the Board of Control in 1834.

—About 10,000 troops of H. H. the Nizam passed through the streets of the Capital on the great day of the Mohurrum. The *Secunderabad* correspondent of the *Times of India* says:—"It was rather with a feeling akin to compassion for the finances of the Nizam, that I viewed so large a body of armed men retained solely to foster the pride of the only independent Mahomedan prince in Hindostan. In former days the invasion of the Mahrattas necessitated the maintenance of these feudal retainers; but now when the whole of the country that surrounds the Nizam's dominions is under the British rule, and he has nothing to fear from internal or foreign aggression, it appears, and indeed is, but sheer waste of money, (which would be far better applied to public works, such as improvements of roads, erection of bridges, agricultural and other objects of public utility,) squandered in maintaining in idleness a large body of blood-thirsty mercenaries, who prove often to be violently oppressive and tyrannical in their dealings with the people, and who can never be but a curse to the country which they are eating up."

—A missionary at Motito, South Africa, was killed lately by an explosion of gunpowder which a man named Nelson had ignited. This Nelson, a trader, had been guilty of abominable crimes, and an attempt to arrest him was about being made. He had 175 lbs. of gunpowder in the wagon where he was seated, and when the missionary approached, he exploded it. Beside the trader and the missionary, four others were killed, and many were injured. Mr. Moffatt speaks in the highest terms of the character of Mr. Fredoux, the missionary.

WEDNESDAY,—MAY 30.

—To each of the Collectors at Pooree, Cuttack and Balasore, Government has assigned Rs. 10,000 to relieve the distress.

—*Times of India*:—"The Parsees of Bombay, at the invitation of the heads of that community, assembled yesterday morning in the fire-temple of Hormusjee Wadia on the Girgaum Road, to offer up prayers for the alleviation of the great distress which has been impending over the commercial community of this island. A grand ceremony known as the 'jusson' was performed by the head priests and some of the principal Zoroastrian priests; a prayer known as the 'afferghan' was pronounced; and after certain other ceremonials had been gone through, the assembly separated."

—Government have granted a site for baths on the Esplanade, near the site of the old Bazaar gate.

—*Englishman*:—"As the result of the measures adopted in the Mofussil districts and villages, for discouraging the practice of hook-swinging, and other modes of self-torture, the late Churruck festival has passed off without any of the cruel ceremonies usually attending it.

"An eye-witness has brought to the notice of Government a case of what is commonly called ghat murder, which occurred at Serampore on the 1st of April last. At noon that day he saw a group of men at the river's edge, with a sick or dying man up to his middle in the water and mud, while his friends were pouring Ganges' water over his head, and putting Ganges' mud into his mouth, nose, and eyes. They kept him there, treating him in this manner, for about an hour and a half, and taking it in turns to hold him. Finding that he did not die, they at last lifted him out and laid him on the lowest step of the ghat above the water line, where he lay till night, they remaining by him. At dusk he was observed to have still some signs of life in him. It is clear that the unfortunate was far from being in a dying state when brought down to the river, otherwise he could not have so long survived the treatment he received. As this is one of the worst cases of this barbarous and inhuman practice that has been brought to the notice of Government, the Lieutenant-Governor of Bengal has directed the Magistrate to enquire into it, and submit a report to Government."

—*Bombay Gazette*:—"A telegram was received in town yesterday through Mr. Reuter's agency, containing the satisfactory news that Austria and Prussia had assented to the assembling of the Congress, which England, France, and Russia had recommended, with a view to the peaceful settlement of their differences. The disturbing element of 'peace or war' is thus, for a time, eliminated from the European difficulty, and business may be, therefore, expected to flow in a steadier current until at least the result of the Congress is known."

—A panic now prevailing in the Punjaub is thus described in the *Oude Gazette*:—"It is to the effect that a certain 'great Sahib,' who lives in a jungle, daily sends his chuprassies out to bring to him as many natives as they can for the purpose of extracting oil from their bodies. The natives are being led to believe that the 'great Sahib' in question has invested his chuprassies with supernatural powers; that they can compel any person to follow them without even uttering a word—merely by pointing once a staff to their victim's breast. When a man or woman is brought before the 'great Sahib,' he immediately orders him or her to be suspended by the legs over a large fire, on which is placed a vessel half filled with water, and all the fat in the unfortunate person's body is melted, and made to drip into the caldron; which fat is afterwards converted into 'ghee' for the use of the 'great Sahib's' army! This report, insignificant as it appears, has caused no little anxiety among the ignorant of this city; and many are afraid to walk the streets lest they should come in contact with the dreaded chuprassies; and the people believe, and firmly so, that during the Kallee Buddhar Fair, some thousands were led away and put to death by the 'great Sahib!!'"

FRIDAY,—JUNE 1.

—The Indus Steamer *Lawrence*, grounded, has got off and arrived at Kotree, says the *Times of India.*

—The same—"At a very numerous meeting of the Bombay shareholders of the Commercial Bank yesterday, resolutions were passed agreeing that it was not advisable to wind up in Chancery, and appointing a committee to watch over the interests of the local shareholders. It was also resolved that it was advisable to carry on the Bank if possible—the shareholders pledging themselves to contribute one rupee per share towards the expenses."

—Private telegrams from England to the 28th were received yesterday.

—Deaths last week, 367.

—The Bengal earthquake of the 23rd ult. was felt in Oude.

—*Poona Observer*:—"We understand that Henry Quick, of Her Majesty's 3rd Dragoon Guards, who was tried at Ahmednuggur by a General Court Martial for murder, has been sentenced to be hanged. We hear he will be executed at Ahmednuggur during next week."

—A Native sentry has been shot dead at Lucknow by a European soldier, who is now in custody.

TELEGRAPHIC NEWS.

London, May 16th.—The Commercial Bank Corporation has suspended. Their London bankers (the London Joint Stock Bank) refuse to accept their China drafts. The shareholders are liable to the extent of another £1,000,000, beyond the paid-up capital of the Bank.

May 18th.—The Bank of England has advanced over £12,000,000 on Government Securities and for the general accommodation of trade, during the present week.

The Stock market is better in tone, and the Money Market easier.

The Asiatic Banking Corporation's report has been issued. It estimates the year's loss at £82,000, and proposes to write off half the reserve fund, amounting to £87,000.

May 19th.—The European Bank, Limited, has suspended payment. (The paid-up capital is £600,000.)

The failure of the following Liverpool firms has been announced:—Messrs. Duff, Cadell, & Co.; and Messrs. H. Whittle & Co.

CLOSING SCENES IN THE LIFE OF SENATOR FOOT.

We make a few extracts from the address delivered by Rev. Dr. Sunderland, at Washington, at the funeral of the late Hon. S. Foot of Vermont, only regretting that the limited space at our command will not allow us to quote at length. In speaking of the religious experience of Mr. Foot during his last sickness, and of his triumphant death, Dr. Sunderland says:

On Monday, March 19, 1866, I had an interview with the Senator at his own request. When we were alone, with the door shut—he always insisted on the door being shut whenever religious subjects were to be considered, perhaps in deference to the covenant of Christ, "When thus hast entered into thy closet shut to thy door,"—he commenced by saying that he had desired to see and converse with me, that he had received a very tender, affecting letter from his old friend and pastor, Rev. Dr. Aiken of Rutland, Vt., on the subject of his spiritual welfare, and continuing to speak with great solemnity and earnestness, frequently interrupted by weeping and sobbing, he said: I know it is but a poor time for a man to pay attention to the concerns of his soul, when he is brought face to face with death, and I can say that, having always assented, intellectually at least, to the truth of the Christian doctrines, I have only been too prone to postpone the practical question for so long a time to find at last, what I now have to lament, that life has been wasted in not having been devoted to life's greatest end. This thought indeed has more deeply impressed me for the last two years, and at the commencement of this illness, I was about preparing to assume a duty long neglected, but which I have felt that I would take up in hope of receiving some further light and strength from the only source of our help, that is, from our Maker and God. The duty I refer to is that of family worship, morning and evening, day by day. For years I have daily read the Bible in the presence of my wife, but when I have seen her seeking her God in prayer, so habitually and earnestly, I have felt that we ought to be united in it, and have purposed, if ever permitted to do so, that this privilege as well as duty shall no longer be neglected. I was fully instructed in early childhood, in the lessons of the Gospel of Jesus Christ. I have never doubted from that day to this, the truth of those teachings. I know and feel that I am a sinner. I believe that Christ made an atonement sufficient for all men, and this atonement is the only ground of salvation to human beings. I am even convinced that none will ever be saved by the works of righteousness which they have done. I have a strong desire to accept these terms of mercy, if I only might have an assurance that God will not now reject me after my long rejection of Him. That is the point to which I have come. Is there anything for me to do that I have not done, and will you point out the way, that I may go onward in it?

I must have a heart work. I must have the foundation of the atonement of Christ alone to stand upon. I know there is no other name given under heaven, or among men, whereby we must be saved.

I then visited him daily for several days, watching the development of what I cannot doubt was the grace of God's Holy Spirit begun and progressing in the soul, and in those subsequent interviews I perceived that he was becoming more and more like a little child, his faith more simple and consequently more strong. He said at length that he thought he had found the way. "I have," he continued, "been thinking much of these two lines repeated the other day:

"Here, Lord, I give myself away,
'Tis all that I can do."

I begin to understand that this comprehends all, and I am beginning to lean alone on Jesus Christ, as my Saviour and Friend."

On Thursday, the 22d of March, there was an evident progress in his spiritual appearance, and I began to think that his feet were surely planted upon the rock, and his hope was being confirmed. On alluding to the effect of faith in Christ upon the mind, and quoting to him the words from 5th Romans, "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ;" he spoke out in answer, as if carrying forward the conclusion of the apostle, by repeating the following most suitable and affecting lines:

"Jesus, the vision on Thy face,
Hath overpowering charms;
I shall not fear death's cold embrace,
If Christ be in my arms.

"Then while ye hear my heart strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul."

Then, after prayer in which he again solemnly dedicated himself to God, I again took leave of him.

On Tuesday morning, March 27, I repaired early to his chamber, arriving about nine o'clock, and, with a short time of absence, remaining until about the hour of six o'clock in the evening. This was the last day with him on earth. As if forewarned of his approaching end, he spent the whole day in receiving and parting with his friends, and performing his last acts of religious devotion. For several hours he talked almost incessantly. He seemed to have finished his work, and was ready to depart. As I approached him in the morning, there were none present at the moment but members of the family, and I proposed we should have a season of prayer. "Oh, yes," he immediately exclaimed "that is what I want. Close the door, shut it tight, and come then and kneel down and pray here. All kneel down. All pray! Pray that my faith may be strengthened, that my heart may be renewed, that my sins may be forgiven through that one atonement of Jesus Christ, that my views of it may be clear, that I may see in it a sufficiency for the sins of the whole world, and particularly for my sins, which have been so many and so aggravated during a long life, that they may be all cleansed away and remembered no more." Then, after prayer, he repeated again at our request the lines already quoted, and with great emphasis and appreciation.

During his last hours Secretaries Seward and Stanton, and Senators Doolittle, Fessenden, Brown, Grimes and others called, and Mr. Foot talked with them in a very touching manner. He remarked to one:

I am glad to see you, my dear associate. You know what it is to be a disciple of Christ. I hope we shall meet in heaven. This world is a poor place for saint or sinner to dwell in for ever. Its scenes are passing away, its fashion perishes; there is nothing steadfast, nothing stable here. And thus he continued for some time, speaking to one or another, sending last tokens of love to absent kindred and friends, and doing his last work on earth.

At about half past two o'clock, all being prepared, by his desire, and with the consent of his physician, who was indefatigable in attending to every wish, in the presence of his family and a few Christian friends, he signified his public profession of faith in Christ by receiving the symbols of the Lord's Supper, and joining, for the first and last time on earth, in that communion which all God's children hope to renew in heaven. On receiving the bread into his mouth, he uttered in a low, but solemn and reverential manner, these words: "This bread is the symbol of the broken body of Christ Jesus, through whom alone I hope for the mercy of God and the gift of eternal life." This most affecting and solemn scene, only to be appreciated and understood by those who have known experimentally the life which it outwardly sets forth, was concluded by singing the following lines, during which his soul seemed borne away, indeed, as on angels' wings:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more could he say than to you he hath said,
You who unto Jesus for refuge have fled?
The soul that on Jesus hath leaned for repose,
I will not, I cannot, desert to its foes.
That soul, though all hell should endeavour to shake,
I'll never—no, never—no, never forsake."

After this he seemed to be satisfied, and only awaited the appointed hour of departure.

At about eight o'clock on the morning of Wednesday, the 28th of March, it was evident that he could not much longer survive. Seeing that his time was at hand, the words of the 23rd Psalm were then read, and solemn prayer went up from the lips of one the dearest to him on earth. He called her to his side, and folded her in his arms for a moment, then, as his breathing became checked, he said, "What! can this be death? Is it come already?" Then lying a few moments longer with eyes all full of a celestial radiance, he lifted his hands and looked up, exclaiming, "I see it! I see it! The gates are wide open. Beautiful! beautiful!" and without a movement or a pang, immediately expired.

THE CHARACTER OF CHRIST; AN EVIDENCE OF HIS DIVINTY AND OF THE TRUTH OF CHRISTIANITY.*

It is this truth,—Christianity is the revelation of the God Man,—at whose touch the dry bones of the old world sprung up in all the vigour of a new creation. It gave birth to all that culture from which the Germanic nations received their peculiar intellectual life, and from which the emancipation of the mind, grown too strong for its bonds, was developed at the Reformation; and is in fact the very root and ground of our modern civilization.—*Neander.*

The man who comes without preconceived opinion to the life of Jesus, and who yields himself up to the impression which it makes, will feel no manner of doubt, that He is the most exalted character and the purest soul that history presents to us.—*De Wette.*

He includes in Himself, in fact, all perfection; and along with the highest energy, and an inexhaustible fullness of life, there is a harmony so perfect that we are compelled to exclaim:—Here no improvement can be suggested by the loftiest idealizing, for the ideal itself has become real, and the life itself is stamped with the seal of perfection.—*Ullmann.*

There is incomparably greater difficulty in supposing that the Christ of the gospels is an ideal creation, existing nowhere but in the minds of such men as the evangelists, than in supposing that they had only represented a real living being, and were able to represent him in the manner they have done, because they had actually seen him.—*Dr. John Young.*

The advent of Christ inaugurated the greatest reform in morals and religion mankind have ever witnessed.

Apart from the faith He gave to the world, men have never been able to arrive at definite conclusions about the nature and attributes of God, or the immortality of the soul, or the principles of morality and virtue. They never clearly recognized the close connexion between ethics and religion; nor ever received as the guide of human conduct any higher motives than their own desires, impulses and happiness.

Christ introduced a fundamental change in all this. His grand and simple faith declares dogmatically the existence of one spiritual, all-perfect God; the reality of a future life; the

* A series of pamphlets especially designed for thoughtful Hindoos, was published at Calcutta some months ago; from one of these the above extract is taken. Others are entitled Verifications of Scripture History, by the Rev. M. A. Sherring; The True Revelation; Authenticity of the Old Testament and of the Gospel History. These are sold (at prices merely nominal) at the Tract and Book Society's Depository and we earnestly commend them to the attention of our Native friends.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

indissoluble connexion between religion and morality, and principles of human conduct based on universal benevolence, which all the civilized world, without an exception, has accepted from that age to our own, and on which no improvement has been made during the lapse of eighteen centuries. He who thus revolutionized the great principles of faith and practice is surely worthy of our most careful study.

But there are other reasons why we should thoroughly investigate the character and claims of this remarkable person.—The means by which He inaugurated this great change seem totally inadequate to produce such stupendous results.—He is the only person who every lived, whose life was blameless and perfect.—Associated with His life and death, is a scheme of atonement for sin and reconciliation with God, which meets the greatest wants of humanity, and harmonizes to a remarkable degree the conflicting claims of moral government and divine beneficence, of God's justice and man's guilt. This religion has moreover a history which affords overwhelming evidence of its divine origin.

It is to the character of Christ itself, that I wish to draw attention, with the view of shewing that no theory save that which ascribes to Him an essentially divine nature, agrees with the plain and acknowledged facts of His history, and consequently that the religion He gave to the world, should be received as divine.* I invite you therefore to consider the two following propositions.

I. Had Christ been only a man and had His disciples not been inspired, the evangelical history would have been quite different to what it is.

II. The character of Christ is so perfect, and at the same time so unique, that it could not have been imagined, or have been the growth of mere human virtue, or the result of policy, and therefore it must be divine.

I. That Jesus Christ was a real person who lived in Palestine eighteen centuries and a half ago; that He founded the Christian religion, and was put to death for no sufficient cause, by his own countrymen whilst yet young, are facts which never have been doubted. Nothing, indeed, in all history is so well established, and if the great outlines of His life at least, are not received as historically true, then nothing in the past can be surely established. So indubitable are these statements, and that he founded a new religion, and wrought a remarkable revolution in the world of morals and faith by means extraordinarily simple and pure, and died by crucifixion for no crime He had committed; that avowed enemies of the Christian faith like Paine and covert ones like Straus and Renan are constrained to admit large portions of the evangelic history to be literally true. They reject other portions on the ground of their supposed improbability or impossibility; but it should not be forgotten that, the evidence on which they received certain portions of the history as true, is the same as that on which we receive the whole history—the natural as well as the supernatural parts of it. To us it seems logically and necessarily to follow that the two parts must stand or fall together, and that, if the existence of Christ be admitted at all, it must be not only as the son of Mary, but also as the Son of God; not only as the Galilean teacher, but likewise as the divine worker of miracles and the Saviour of the world.†

We believe, that the natural and ordinary facts of Christ's history are sufficient to prove His divine authority and the supernatural origin of the religion He founded. Leaving out of consideration therefore all that is miraculous, for the present, let us see what can fairly be be inferred, and what must necesssarily be conceded, from the plain and acknowledged facts of His history.

*These are of such a nature that they never would have been recorded had they not been true; but though true, they totally fail to account for the rise, progress and triumph of the religion of Christ, unless we acknowledge much more as true.**

1st. Christ was born of poor parents. They were neither of noble nor of priestly rank. So poor were they, that they could not obtain good accommodation when He was born; and when He was presented in the temple, the humblest of the prescribed offerings were such only as they could afford.† His reputed father was a carpenter, and it seems highly probable that He wrought at the same trade, whilst it is undoubted that until thirty years of age, he lived with artizans and peasants.‡

Now, there is nothing disreputable in all this; but it is not exalting in the estimation of the world. It does not tell in favour of him of whom it can be narrated, but rather excites a prejudice against him. As a starting point, indeed, for a reformer, a teacher, or a founder of a new religion, it is fraught with disadvantage. So much is this felt to be the case, that the humble origin of men of renown is seldom acknowledged by themselves or their biographers either from pride or the consciousness that the world half resents the greatness of such. Yet the Evangelists tell us such things with a charming candour, as far removed from boastfulness as it is from shame.

2nd. Jesus was brought up at Nazareth in Galilee. From childhood until the commencement of his public ministry He lived in that disreputable province, very seldom going beyond it, never passing the narrow limits of Palestine, and so closely abiding in one place as to be called a Nazarene and a Galilean. The inhabitants of both places were of very evil repute, and to the former attached the double stigma of being one of the vilest towns of a turbulent, ignorant and heathenish province.§

The sacred historians could have no possible motive for attributing such a disreputable origin to Jesus, excepting fidelity to truth; for gratuitously to have ascribed to Him this name, would have been the height of folly, because an enormous and overwhelming amount of prejudice lay against any one brought up in such a place.

3rd It is a very suggestive circumstance, that three out of the four evangelists do not record one single incident of our Saviour's life, from his infancy until his entrance on his brief but splendid ministry, when thirty years of age; and the fourth mentions but one solitary yet significant event.‖ This singularly contrasts with the full details they give of his journeys, his miracles and his discourses during the latter three years of his life. Why this contrast between the two periods:—this studied silence respecting the much longer period, this fulness of narration regarding the latter? This is not after the manner of men. It perfectly falls in with the evengelical theory of our Lord's ministry, and is therefore eminently suggestive, but on any other hypothesis, it is inexplicable.

4th. In becoming a public teacher, He had none of those advantages which are deemed essential to success. He was not of priestly or Levitical origin. Neither had He learning as a counterpoise to the disadvantages of birth. From the beginning to the end of His ministry He was hated, despised and opposed as a presumptuous and an unauthorized innovator. Wise He undoubtedly was beyond all men, but the learning of schools, that which is acquired from erudition, and years of study, and much pondering of works of genius He had not. Neither had He the advantages of much intercourse with men of various kinds in foreign lands. He never travelled. The great centres of mental activity He never visited. Rome, Athens and Alexandria contributed nothing to whatever He was. Even Jerusalem gave Him none of its lore. With the simplest elements of knowledge; having few or no books but those included in the Jewish canon, and no companions but rustic and simple Galileans, he grew up to man's estate.

5th. It is a fact, alone explicable on our views of Christ's nature, that, though, as a Jew, He belonged to a race more strongly characterized by national and religious peculiarities than any other, He himself was perfectly exempt from all prejudice and narrowness. "The Jew hardly felt himself to belong to the human family." His dress, his food, his country, his worship, his temple, his hopes "all held him up to himself as a peculiar favourite of God, and all separated him from the rest of the world. With other nations he could not eat or marry."* Towards them he cherished feelings of intense contempt and dislike; nor did travel or intercourse with others appear to weaken its bitterness. Toward the citizens of the Roman Empire especially was this feeling directed; for, that he should be governed by a heathen power was an intolerable humiliation. The expectation of Messiah's speedy coming to reign over them, and to make them supreme over all nations stimulated the national pride, exclusiveness and harshness almost to phrensy. Jesus grew up amongst this people when their prejudices were the strongest, and their hopes the highest, but he was totally unaffected by the one or the other. He knew nothing of national animosities, or political proclivities. He took no side; He espoused no party; in an age when every man was an intense partizan. Goodness, wherever found and in whatever form, He loved, and all sin He hated, but all that is adventitious in sects, races and class distinctions He was so exempt from, that not a trace of narrowness is discoverable in all that He said or did.

* "The character of Christ, or in other words, His whole personality, as it comes out in life and action, is beyond all question a reality in one of two senses. It is either a divine *fact*, or a divine *thought*. It is the fruit of a true miraculous birth, or the embodiment of a grand conception, in the whole circumstances of the case scarcely less miraculous.—*Dr. Islay Burns.*

† "No writings on a common subject leave so little room for questioning their general agreement on all points of interest as the Gospels and Epistles; the fidelity of none is more strikingly attested by fresh discussions even from day to day, of their minute accuracy, in detail. They claim and they sustain the test of genuine history. No other account of their origin, however often put forward, has ever long maintained itself against them; but one theory overthrows another, each generation launches its own extravagance, and each gives way to a successor. The infidel makes no real progress, but returns from age to age upon his own footsteps. Voltaire's theory of imposture is supplanted by Straus' theory of the myth; and lo! in thirty years Straus' theory of the myth is replaced by Renan's theory of imposture." *The Conversion of the Roman Empire*, p. 141. *Charles Merivale.*

* A recent writer has put the argument thus—

I. "On the supposition that the life of Christ is indeed divine, the entire portraiture of that life, as given in the Gospels, is in entire harmony and perfect keeping with it.

II. It could not have been so, the whole circumstances of the case being considered, unless it had been real."

† Leviticus xii. 6, 8; Luke ii. 22, 24.

‡ Matthew xiii. 55. 57. Mark vi. 2, 3. John vi. 42; vii. 15.

§ John i. 45, 46; vii. 41 42, 52.

‖ His appearance in the temple when twelve years of age—Luke ii. 41—52.

DOMESTIC OCCURRENCES.

MARRIAGE.

DIVER—PAYNE—May 2nd, at St. George's, Hanover Square, London, Henry William Diver, Esq., to Ellen Bertha, fourth daughter of W. H. Payne, Esq., Deputy Commissioner of Customs, Bombay.—No cards.

DEATHS.

GRANT—May 24th, at Mahableshwar, Claude Ferrier, the infant son of Sir Alexander and Lady Grant, aged 5 months.

HARTLE—May 20th, at Secunderabad, Deccan, John F. A. Hartle, Paymaster, 21st Regt. N. B. Fusiliers, aged 52 years.

* "The Character of Christ." By Dr. Channing.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 14-4; with Postage to England Rs. 16-5-8. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, June 2nd, 1866.